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The Rev. Mr. *LAYNG*'s
S E R M O N

PREACH'D before the
PRESIDENT and GOVERNORS

OF THE
County **INFIRMARY**

IN
NORTHAMPTON,

SEPTEMBER 22, 1746.

3 83
Sold for the Benefit of the CHARITY.

A
S E R M O N

PREACHED in the
Parish-Church of *All-Saints* in *Northampton*,
BEFORE THE
PRESIDENT and GOVERNORS
OF THE
County INFIRMARY
For SICK and LAME POOR,

AT
The ANNIVERSARY MEETING
ON
MONDAY, SEPTEMBER 22, 1746.

By *HENRY LAYNG*, A. M.
Rector of *Paulerspury* in *Northamptonshire*, and
Prebendary of *Lincoln*.

To which is added,
An APPENDIX, and a List of the Subscribers and
Benefactors.

N O R T H A M P T O N:
Printed by WILLIAM DICEY;—and sold by him,
John Pasbam, *Robert Dicey*, *William Smart*, and *Henry Woolley*,
Bookfellers in *Northampton*; and by *Benj. Dod*,
C. Hitch, and other Bookfellers in *London* and *Westminster*.
M.DCC.XLVI.

[Price Six-pence.]

At the Anniversary Meeting of the President,
Governors and Subscribers to the County
Infirmary at Northampton, on Monday, Sept. 22,
1746.

*AGREED, That the Thanks of the Society be
given to the Rev. Mr. Henry Layng, for his
Sermon preached this Day before them; and that He be
desired to grant his Permission for having it printed
immediately.*

Northampton, *President.*

Publish'd by Order of the
President and Governors,
to be sold for the Benefit
of the Charity.

Henry Woolley, Sec.

T O

The Most Noble
JOHN, Duke of MONTAGU,
Grand Visitor ;

The Right Honourable
JAMES, Earl of NORTHAMPTON,
Perpetual President ;

The Right Reverend
ROBERT, Lord Bishop of
PETERBOROUGH, *Diocesan ;*

A N D

The Rest of the GOVERNORS
of the COUNTY INFIRMARY
at *Northampton ;*

This SERMON is most humbly
dedicated

B Y

Their most Obedient Servant,

*Paulerspury,
Sept. 25,
1746.*

HENRY LAYNG.

The following SERMONS (*sold for the Benefit of the Charity*) may be had at the County Infirmary in Northampton; of Mr. Dicey's Newsmen; or of the Booksellers in London and Westminster.

1. **T**HE Rev. Dr. *Richard Grey's* Sermon (to which are added the STATUTES and RULES of the Society, with a List of the *Annual* Subscribers and Benefactions) preach'd before the President, Governors, and Subscribers, at the Opening of the County Infirmary at *Northampton*, on *Thursday, March 29, 1744.*

2. The Rev. Mr. *Thomas Holme's* Sermon (to which is added an Appendix, with a List of the *Annual* Subscribers and Benefactions) preach'd before the Governors and Subscribers, at the Anniversary Meeting held on *Thursday, Oct. 24, 1745.*

3. The Rev. Mr. *Henry Layng's* Sermon (to which is added an Appendix, with a List of the *Annual* Subscribers and Benefactions) preach'd before the President, Governors, and Subscribers, at the Anniversary Meeting, held on *Monday, Sept. 22, 1746.*

N. B. Before the Foundation of the Infirmary, a Sermon, with a peculiar Reference to the Design, was preach'd at the Dissenting Meeting-House in Northampton, by Philip Doddridge, D. D. — publish'd at the Request of those who heard it — dedicated (by his Permission) to the Right Hon. the Earl of Halifax — and sold by J. Waugh, in Grace Church-street, London; and by W. Dicey, in Northampton; the Property of the Impression being vested in them.

I PETER iv. 8.

*Above all Things, have fervent
Charity among yourselves; for
Charity shall cover the Multitude
of Sins.*

TH E Duty of Charity, on these and the like Occasions, has been recommended and enforc'd in Lights various as the Objects and Degrees of it: But my Text seems to open a distinct, yet comprehensive, View of this Virtue, in a Prospect wide and beautiful, which at length loses itself, and terminates in the Heavens.

But before we proceed to discourse on these Words, it may not be improper, as they have been interpreted different ways, to give a clear and plain Sense of them: Which we shall do with all Deference and Candour towards those from whom we dissent, lest we should seem to do Violence to that very Charity which we propose to recommend.
-----Now,

1. These Words have been understood to imply that the Person endow'd with this Virtue will, by a gentle Deportment in a Life
unblameable,

unblameable, avoid many Sins which those that are Strangers to it are apt to fall into. This is highly agreeable to the whole Tenour of Scripture Doctrine, which enjoins us * *to lead quiet and peaceable Lives in all Godliness and Honesty.* But as this holds equally true of him that is actuated by the Virtues of Faith or Hope, it evidently falls short of the Apostle's Sense, whilst he is asserting the Duty of Charity with a Preference to all others.

2. They have been thought to signify that Charity will induce us to overlook and forgive the Faults of other Men, without passing a severe Judgment and rigid Censure upon them. This also, it must be confess'd, is Scripture Language, whilst St. Paul, in his much-admir'd Description of Charity, tells us, § *it suffereth long and is kind, is not easily provok'd, and thinketh no Evil.* According to that of the Wise Man, that † *Hatred stirreth up Strifes, but Love covereth all Sins.* Now, tho' this be also true, yet such a cold, dry Interpretation of the Words seems to differ from the full Sense and Warmth of them, as much as the Disposition of the Mind does from the Exercise of it; or, in stricter Language, as much as the Habit does from the Act. Mutual Benevolence is the simple Principle upon

* 1 Tim. ii. 2. § 1 Cor. xiii. 4, 5. † Prov. x. 12.

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upon which Christianity is built: Is it then to be conceiv'd that the Author of this Epistle shou'd, after other Things set in Order, elevate his Stile, and press home with Apostolical Authority in Language adopted by both * *St. Paul* and † *St. James* on the most solemn Occasions, and command--- some Man may ask, What?---What!---Why, that we should have that common Humanity which will make us forgive and pass by the Infirmities and Mistakes of others;--a Lesson which *Nature itself* might have taught us, tho' we had never been blest'd with *Apostolical* Instruction.

3. Others imagine the Words to signify, that if we continue to exercise that INTENSE § fervent Charity, by which we lose no Opportunity of making the World the better for us; the Virtue that soars to such an exalted Pitch shall cover, or blot out, (for so to cover signifies in Scripture Phrase) a Multitude of Sins; and that in such a manner as that the Guilt of them shall never be imputed to us. Thus the Wise Man tells us, ‡ *The merciful Man does good to his own Soul*; and our Saviour, that || *Blessed are the Merciful, for they shall obtain Mercy*. This Sense then implies a strong and hearty Desire of doing good, upon a steady and lively Expectation

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* *Col. iii. 14.* † *James v. 20.* § ἀγαπᾷν ἐκ τῆς καρδίας.
‡ *Pro. xxi. 17.* || *Matt. v. 7.*

of the Reward promis'd upon the Conditions prescrib'd, namely, *that our Charity shall blot out the Multitude of Sins*; which is a Consideration full of Comfort to such a Creature as Man, conscious of Guilt which he cannot expiate, and beset with Temptations which he knows not how to avoid; haunted with severe Reflections on what is past, and which he fears will be aggravated by what is to come; from which if he could hope to be delivered, he would purchase that Freedom with a great Price; to obtain which, the Apostle commands us, in the Text, *above all Things, to have fervent Charity among ourselves, for Charity shall cover the Multitude of Sins.*

The Words thus explain'd, contain,

- I. A solemn Injunction of an indispensable Duty: *Above all Things, have fervent Charity among yourselves.*
- II. The Motive to excite us to the Observance of it: *For Charity shall cover the Multitude of Sins.*

Now, whoever considers the Nature of the Injunction, must think the Easiness of it enhances the Value of the Blessings it confers. For what so agreeable to Human Nature as to do good Offices to such as stand in need of them? So close is the Connection
between

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from

* See *Hobbes's Leviathan*, Part I. Chap. XIII. p 61, where speaking of *mutual Diffidence* in a *State of Nature*, he expressly says, “ From this Diffidence of one another, there is no Way for any Man to secure himself so reasonable as Anticipation, *i. e.* by *Force* or *Wiles* to master the Persons of all Men he can so long till he see no *other Power* great enough to endanger him.” See likewise *Hobbes de Cive*, Chap. IX. Sect. 3. “ Every Man is an *Enemy* to every Man, whom he neither *serves* or *obeys*.”—And again, Chap. XIII. Sect. 7. “ The State of Commonwealths among themselves is *Natural*, that is *Hostile*;---and tho’ they cease to fight, yet this Intermiſſion muſt not be call’d a Peace, but a Breathing-Time, during which each Enemy, obſerving the Motions and the Countenance of the others, rates his Security, not by *Covenants*, but by the *Strength* and *Deſigns* of his Adverſary.”

from some unlucky, disjointed Observations on Human Nature, that Men, as such, are Enemies to one another, and are inclin'd. to prey upon their own Species, (a Degree of Savageness beyond that of Tygers and Wolves) and that nothing hinders a continual Warfare, but the Interest they have in the Compact enter'd into for the Preservation of Society : Yet, surely, to overthrow the Falseness of this Position, intended for a Foundation of Consequences as mischievous as the Principle is unnatural, it is sufficient to appeal to every Man's Breast, whether he does not feel a strong Sympathy, an unaccountable Disturbance, at the Appearance of a miserable Object, nay, even at the hearing of a tragical Story, wherein he is no way concern'd ; nay, when he is apprized that the whole Representation is a Fiction, yet will it extort a Sigh, a Tear, even against the Bent of our Wills, and the Assistance of our Reason. And as it is observ'd that the more generous and noble the Mind is, the more susceptible it is of these nice and delicate Impressions ; we are strongly prejudic'd in favour of those where they are most conspicuous. The Practice of Clemency, of Courtesy and Kindness, do, at first Sight, and without any Deliberation, recommend themselves to our Approbation and Applause. It needs no Art to recommend it, no Ornaments to set it off, or Panegyric to gain it Respect. As Symetry
to

to the Eye, or Harmony to the Ear, so does the Representation of it impress an immediate Pleasure on the Mind. And, as if our Nature wholly consisted in the Exercise of it, it has gain'd the Title of *Humanity*: And the Disposition from whence it proceeds, in our Language, by an Idiom, we are told, not to be parallel'd in any other, is stiled * *Good-Nature*; which, perhaps, being the natural Growth of our own Soil, raises in us a more endearing Affection towards the Person bless'd with it, than without it the greatest Advantages and most refin'd Qualities can do. We may admire the Extent of one Man's Knowledge, the Acuteness of a second's Discernment, or the Fire and Liveliness of Imagination in a third: We may be dazzl'd by the Great Man's Splendor, or fear his Power: But nothing so melts us into Love as Courtesy and Good-Nature. The Man bless'd with this happy Temper, is himself a Blessing to all about him: He is a Councillor to the Weak, a Comforter to the Sick, and a Father to the Poor. *Solomon* compares him, in the Richness of an *Eastern* Writer's Description, to † *the Tree of Life*, extending his Branches to those that fly to him

* *Note*, It is impossible to translate the Word *Good-Nature* into *French*; and it is very remarkable, that there is no Word in any other Language which *exactly* corresponds with this.

† *Prov. xi. 30.*

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him for Shelter, casting a Shadow to refresh the Weary, bearing Fruit to feed the Hungry, and Medicine to heal the Sick. The Character, I bless God, suits so many before whom I appear, that there is no Room for Envy or Flattery to make a particular Application. And look how high the Heavens are in Comparison of the Earth, so great is that Man's Comfort of Life in Comparison of the false Pleasures arising from Avarice, Singularity, and Peevishness, which need no Invectives to render them odious. Wherever they appear, they create an Abhorrence and Detestation in us: And the Source from whence they flow is deservedly branded with the Name of *Ill-Nature*, as contradicting the common Inclinations and Notions of Mankind; as debasing, and in some Measure divesting us of our Nature; and making us a Kind of Beasts, if not Monsters, among Men.

And it must be confess'd a convincing Argument for an over-ruling Providence, that since the Order and Government of the World require that there be Men under different Circumstances, Capacities and Degrees: And therefore in Scripture it is said, *The Lord maketh poor and maketh rich, he bringeth low and lifteth up* *; and some must be distress'd to make others great; that such
a Com-

* 1 Sam. ii. 7.

a Commiseration and Charity is so deeply implanted in our Nature, that we cannot see any in Affliction and Misery, and not endeavour their Relief, without doing Violence to ourselves, and that to such a Degree, that, perhaps, the Anguish of the Afflicted is not greater than the Remorse which is sometimes felt by those that stop their Ears at their Cry. This, I say, is a most gracious Provision of him that constituted the present Fashion of Things, that the Aged and the Helpless, the Blind and the Lame, should thus, as it were, extort Relief from us, lest they should seem to have been forgotten by their Creator. Since then Nature has made our Neighbour's Affliction our Pain, as much as it disposes us to rejoice with those that rejoice, and has linked us together with such indissoluble Bands of mutual Sympathy, how are we bound to adore the Overflowings of infinite Love for such a gracious Condescension to the Weakness of Human Nature, as to make that our Duty which is our Pleasure, and to annex Promises of *future* Happiness to such Actions, the Performance whereof is their *present* Reward; and is an Anticipation of the Recompence which shall be made at the Resurrection of the Just! That we have it in our Power to shew Mercy to *others*, is itself an Act of Mercy to *us*. It is the gracious Gift of God only, in this unequal Distribution of Things, that it is our Lot to
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be the Dispensers, not the Receivers, of Charity, for which we can never be enough thankful, it being in every Sense more blessed to give than to receive. There is a Concern and Shame that accompanies the Acceptance of Favours, and the obliged Person seems to return some Part of his Freedom in Exchange for them. Gratitude is, no doubt, a Tax upon the Will; and such a one too as evil Dispositions cannot easily bear, which some have thought the Reason why those that have been most obliged have often proved the bitterest Enemies. But the Pleasure of doing a Kindness is pure and unmixt, when *Light is given to him that is in Misery, and Life unto the Bitter in Soul*, Job iii. 20. to such as *pine away, stricken thro' for want of the Fruits of the Field*, Lam. iv. 9. There appears in the Countenance a Joy not to be counterfeited, a * *Melody is made in the Heart to the Lord*; 'tis Alacrity delicious, as the *Streams of a living † Fountain springing up into the Soul*; a Joy to be felt, not to be describ'd: And as it has appear'd that the Disposition is general, so should the Exercise of it be also. 'Tis the Apostle's Command, *as we have ‡ Opportunity, to do good unto all Men*. Now, under what Circumstances does any Charity bid so fair as the present to be universal? Wherein each Person may be reliev'd
at

* Eph. v. 19. † John vii. 38. ‡ Gal. vi. 10.

Intention of the Prescription is thwarted, the Power of the Medicines eluded, and his Skill suspected, to his Sorrow at least, if not Discredit, and the Loss of a Friend many ways dear to him. Now where can we hope to see all these Complaints obviated so effectually as under the present Institution? The Case seems revers'd; the Patient is under the Physician's Direction, his Rest not to be broke in upon, his Regimen studied even to * Scrupulousness, and observed with the greatest Exactness; his Health every way consulted, without sacrificing it either to his Humour or his Palate. Here then is a free Scope, and a fair Trial † of the Validity of the Medicines

* See the Table of the Patients Diet (as ordered by the Physicians) printed at the End of the Statutes annex'd to Dr. Grey's Sermon, and divided into *Full, Low, Milk, Dry, and Vegetable* Diet: All the Provisions under each Class being constantly weigh'd or measur'd.

† “ They are much mistaken who think they can CURE
 “ Diseases *happily*, because they are Masters of the
 “ THEORY; for a Physician ought to have much *higher*
 “ Things in view, in order to clear the *innocent* Art from
 “ the Calumnies it lies under, and restore the SICK to a
 “ Healthy State.—The sick Persons Excrements and Urine,
 “ his Tongue and his Eyes, his Pulse and his Face, the
 “ Affections of his Mind, his former Way of Living, and the
 “ Errors he has been guilty of in the way of Conduct, and
 “ such other Circumstances, *ought to be* diligently consider'd,
 “ in order to trace the genuine and natural DIAGNOS-
 “ TICKS and PROGNOSTICKS of Diseases, and
 “ the INDICATIONS of Cure.—This End will be
 “ *most effectually* compass'd, if (after a proper Knowledge of
 “ Natural Philosophy, Anatomy, Pharmacy, &c.) the
 “ Physician *frequently* visits the PUBLICK HOSPITALS
 “ and Beds of the SICK: If with an *unwearied* Patience,

Medicines faithfully prepar'd and wisely and judiciously dispenc'd. What may we not *expect* from so wise a Provision, which Physicians despair'd of finding to exist any where but in Theory? May we not *hope* that the World may be oblig'd to *Northampton* for *other* useful Discoveries, beside that *great* one of a late eminent Practitioner of that Place, a strenuous Advocate for County Infirmaries, of the Efficacy of the *Peruvian* Bark * in the Case of Mortifications; which

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is

“ and *anxious* Enquiry, he observes what *Good* or *Ill* happens
 “ in the *several Periods* of the Disease, how the Symptoms
 “ make their Progress, and what Event follows the Admini-
 “ stration of such and such Remedies; whether the *present*
 “ Disease is turn'd into one of *another* Form; what
 “ Benignity, Malignity, Vehemence, &c. appears in the
 “ Disease, and in its Symptoms, thro' all their Stages; what
 “ METHOD of CURE is found to be *standing* and *perpetual*
 “ for *each* Distemper: I say, 'twill be of *Infinite* Use to
 “ make *such* Observations.”

See the celebrated Balgivi's Practice of Physick (Eng. Edit. 8vo.) Page 28, 29.

* See a Pamphlet, publish'd in 1731, (and sold by Mr. Dicey, Price Three-pence) by Mr. John Rushworth, a late eminent Surgeon at *Northampton*; wherein he demonstrates to the Surgeons Company the Use of the Bark in Mortifications, which he discovered, *first of all*, in the Year 1715, and which has since been *frequently* given with *surprizing* Success in the *like* Cases; tho' 'tis not *infallible*. Besides, it requires great Caution and Judgment, as I am inform'd, in what Constitutions to give it; the Circumstances attending Mortifications being very different, and consequently the Bark must sometimes be absolutely improper; and perhaps is too often administer'd injudiciously, to the irretrievable Detriment of the Patient.

In the POSTSCRIPT to this Pamphlet he addresses himself to the Surgeons Company in *London* as follows: By which it will appear that the first Design of establishing an

is received, we are told, into Practice amongst all civiliz'd Nations upon Earth.

Before I take my Leave of this Head, permit me, as one whose Duty it is * to exhort
even

Infirmity in the COUNTRY (for there was then no Foundation of that Sort out of London and Westminster) was propos'd to the Publick by this Gentleman in the Year 1731.

It is to me a very melancholy Consideration, that in a Nation so happy in its Laws and Government, there should be so little Care taken to prevent the great Misfortunes that are very often brought upon the miserable Subjects, by suffering those to practice Surgery (the ancientest and certainest Part of Physick) with Impunity, that are so very ill qualified for it. Though I hope, as far as your Power extends, this Mischief is in a great Measure prevented. But, for the Sake of the Country People, so numerous and necessary a Part of our Fellow Subjects, it is certainly the Duty of all those that are sensible of it, to use their best Endeavours to get it put upon a better Regulation.

And if you can propose a Method to do it, if your Charter gave you Power sufficient, you can never have a more favourable Opportunity to obtain the Enlargement of it for so good a Use; his present Majesty having always shewn a humane Tenderness and Compassion for all his Subjects.

And if any new Law should be wanting to compleat so necessary a Work, it is not to be doubted but that a Parliament that has made so great Improvements in the Law, for the Preservation of the Estates and Rights of the Subjects, will also, if it be properly laid before them, take the same Care for the Preservation of the Lives, Limbs, &c. of the People, in which a particular Provision may be made for the Advantage of the Poor of the Parishes, by erecting an Infirmary in the Center of every County, to receive such Poor as have Occasion for the Assistance of a good Surgeon; and for want of it, in some Cases, become Cripples, and in others, lie long in a languid and miserable Condition, to the great Expence of the Parishes.

This worthy Gentleman generously offer'd the Sum of Fifty Guineas towards the Execution of such his Design; but as he never made any Attempt to raise a Subscription by personal Sollicitation, this liberal and truly-charitable Offer was not then sufficiently enquir'd into.

even out of Season, to remind you, that as we are founded on Charity, so every Step we take should be directed by it. Whoever reflects from how small, how unlikely a Beginning this now flourishing Infirmary took its Rise, must be convinc'd that if the Design had not been from God, it could not have stood, it must have been overthrown; for *every Plant which he hath not planted, shall be rooted up*, Matth. xv. 13. But a most surprizing Concurrence of Persons of all Ranks, Denominations, and Professions, rais'd from a narrow Principle of Selfishness, and enlarg'd to a more extensive Plan of social Affections, divesting themselves of all Prejudices, and despising unmeaning Party Terms, which often serve to keep up a Distinction where there is no Difference: What, I say, but a steady Unanimity could have nurs'd up so weak, so sickly an Infant as this, when first the Object of your Care, to its present Degree of Strength, to such a promising State of Health and Prosperity? You are now happily in Possession of the World's Esteem: No Man deserves to be convinc'd, who is not satisfy'd from Accounts * clearly stated, and so often inspected, of the Care in the Choice of the Patients, in the frugal Management
of

* See the Printed State of the Infirmary for the Years 1744, 1745, and 1746; which are to be had *gratis* at the Infirmary, or of Mr. Dicey's Newsmen.

of the whole Income, and the generous Expences when the Case requires it: The Diligence of the Attendants, the Humanity and Ability of the Physicians and Surgeons, with the Readiness of the Clergy, leave nothing to be said but to their Praise. So that this *Heritage that cometh of the Lord* is * *like the Arrows in the Hands of the Giant*, which neither can be wrested from him nor broken. It can only be destroy'd by those opposite jarring Principles of Caprice, Humour, Passion, and Faction; against all *Appearance* of such (even in their *minuteſt* and *earlieſt* Causes) I BESEECH you to guard with all Watchfulness and even Jealousy: This is literally to *have Charity among yourselves*; and not to be so secure as to forget that *Discordiâ magna dilabuntur*.

II. I come now to consider, in the second Place, the Motive to this Virtue, that *it shall cover the Multitude of Sins*.

For tho' Charity is above all Things advantageous to Man in his personal or social Capacity, yet all this is in Subordination to that great End, our Eternal Happiness. Nothing less can satisfy Man's Desires, whose *Hopes are full of Immortality*.† The Church of Rome, therefore, from these Words seasonably

* Psalm cxxvii. 3, 4. † Wisd. iii. 4.

ably urg'd home upon weak or guilty Minds, have made them turn to no small Account: Nor is it to be wonder'd at, since if specious Arguments and fair Promises can do the Work, by the Help of a few Masses devoutly mutter'd over, the * *great Gulph* shall immediately be made passable, the departed Spirit releas'd from Purgatory, and the rich Man, that comes up to the Price of the Church, shall, let the Scriptures tell the Story how they please, rest in † *Abraham's Bosom*: And the Person sinking in the Article of Death, and catching at every Reed, was very willing to believe that the Works of Supererogation in the Possession of the Church were a Stock of Merit sufficient to answer all these Demands. By these Artifices even the Poor were robb'd, and the Needy defrauded; whilst the rich Streams of Charity, that should have refresh'd the Thirsty, and improv'd the barren Lands, were wasted on Soils before too rank, or diverted to stagnate in unwholesome Lakes. We disown all such lucrative Arts, and leave all pious Frauds to be practis'd by *Demetrius* and his Craftsmen, *Acts* xix. 24. We plead no Merit, but that of our Redeemer; and owe all our Hopes of Reward to the Goodness of God, thro' his Son Jesus Christ; who, as his whole Life was one continued Act of shewing Mercy

* *Luke* xvi. 26. † *Luke* xvi. 23.

Mercy to the Poor and Sick, bequeathed them as a * Legacy to us, (in the same manner as he did his own Mother, the Virgin *Mary*, to the beloved Disciple St. *John* †;) with an Assurance, that whatsoever we should *do for the least of them*, at the Day of final Accounts he should reckon as *done to himself*. ‡ In Obedience to whose Commands, we think ourselves oblig'd to do all the Good in our Power to others, by the Means bestow'd upon us. And it was, no doubt, for the Benefit of others that God has given to many several Talents, several Blessings, which they themselves are not capable of enjoying; and the great Advantage of the Trust is the Power of making a right Use of it. How comfortable must it be on a sick Bed to be able,

* The Conduct of our Blessed Lord herein may naturally remind the *Learned* Reader of that remarkable *WILL*, which *Lucian* tells us was made by *Eudamides* the *Corinthian*, who having two *rich* Friends, in whom he had great Confidence, (*Aretæus* the *Corinthian*, and *Charixenus* the *Sicyonian*,) testify'd his Regard to them by bequeathing to the former his aged Mother *to be maintain'd*; and to the other his Daughter, then marriageable, *to be provided with a Fortune*: And how ridiculous soever *such Legacies* might appear to those, who knew not the Nature of *true Friendship*, the *generous Legatees* accepted them with Pleasure: And *Charixenus* dying within a few Days, *Aretæus* put in his Claim for both — and accordingly maintain'd the Mother as long as she liv'd, behaving to her with a *filial Obedience*; and gave the Daughter a *liberal Portion*, equal to that of his own Daughter, marrying both on the same Day.

Vide Luciani Dialog. (Toxaris, seu de Amicitia) apud Opera Gr. & Lat. Fol. p. 622.

† *John* xix. 27. ‡ *Matth.* xxv. 40.

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able, with King *Hezekiah*, to make such a noble Appeal to the great Searcher of all Hearts; *Remember now, O Lord, I beseech thee, how I have walked before thee in Truth, and with a perfect Heart, and done that which is good in thy Sight!* § He only that can look back with Satisfaction, can look forward with Joy. *Blessed is he that considereth the Poor and Needy, the Lord shall deliver him in the Time of Trouble.* * *Whilst the Hope of the Wicked in Distress shall be as the ¶ giving up of the Ghost.*

If it is our Fate to be snatch'd away suddenly as with a Whirlwind, and to be overwhelm'd before we have Time to cry out, *Help me, Lord, or I sink,* † our *Alms* shall come up for us for a Memorial before God, ‡ and, if they proceed from a right Principle, shall prove the Sincerity of our Faith, and PLEAD for us, that we may obtain Mercy before the Judgment Seat of Christ. If we are to be indulg'd in slow sensible Decay, when the Pleasures both of the Eye and the Ear begin to fail, when *those that look out of the Windows shall be darken'd,* || as Solomon expresses it, *and all the Daughters of Musick shall be brought low:* When we shall wish that every Day of sinful Pleasure were not to be join'd unto the Days of the Year, but that Darkness and the Shadow of Death would

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§ *Isai.* xxxviii. 3. * *Psalms* xli. 1. ¶ *Job.* xi. 20.
 † *Matth.* xiv. 30. ‡ *Acts* x. 4. || *Eccles.* xii. 3, 4.

stain it, and a Cloud would dwell upon it: ¶
 What a Treasure of Comfort shall we find
 in the good Works of this Day, and rejoice
 in it? With what holy Raptures shall we
 bless God for giving us this Opportunity, and
 the Grace to embrace it, of returning Part of
 the Talents committed to our Care, improv'd
 and sanctified by the Hands of the Poor?
 By the Poor, did I say? Yea, by such, to
 whom the poor Man's Cottage with its
 naked Walls and squalid Floors, with its
 Roof open to the Rain, and its Window to
 the Wind, wou'd seem an Apartment of
 Ease and Luxury, were their Miseries only
 Negative, were they only labouring under
 the Want of the *good* Things of Life: And,
 worse than *that* we will not suppose among
 Christians. But, alas! What is this to
 ulcerated Flesh, fractur'd Limbs, Wounds
 undress'd, and Agonizing Fits of the Stone?
 And to present you with a more compleat
 Object of your Pity, imagine him the in-
 dustrious Father of a numerous Family,
 dependent on his Labour, and whose Wants
 despairing to relieve, as much as to be reliev'd,
 above all his Sufferings, he felt in Bitterness
 of Soul.----*Think this* of the Patient whose
 Groans and Shrieks under Operations, tho'
 perform'd with all Tenderness, you could
 not bear to hear *describ'd*. And hundreds of
 such, since these Charitable Institutions
 were

were begun, have been sent home perfectly recover'd, to glorify God: With what Tears of Joy must they have been receiv'd, mix'd with Prayers for their pious Benefactors! Shall we be indifferent as to such Objects as these? Or shall we turn our Ear from him that crieth, with Holy Job, * *Have pity upon me, O my Friends, for the Hand of God has touched me?* Is it a small Thing in our Eye to have § *the Blessing of them that were ready to perish, come upon us?* And can we satisfy ourselves with some trite, trivial, false Pretences, for shifting off our seasonable Contributions? May not such false Suggestions come from the Father of Lyes? Are the Exigencies of the Government a heavy Burthen? Then let them be a Tax upon our Vices and Vanities, not our Charity. Do we mourn under the Loss of our Cattle by a raging Contagion? As our Sins call'd down this Vengeance, let the Charity that *covereth Sins*, yea, *the Multitude of them, stand in the Breach, to turn away the Wrath of the Lord.* † *He that giveth to the Poor, shall not lack; he shall not be afraid in the evil Time, and in the Days of Dearth he shall be satisfy'd.* ‡

And, now to conclude.-----May many of these Anniversary Days be found in the Number of your Years; and every Year

D 21

still

* Job xix. 21. § Job xxix. 13. † Psalm cvi. 23.
‡ Prov. xxviii. 27. † Psalm xxxvii. 19.

[22]

still find you more willing and more able to support and advance this excellent Work. And when you shall be call'd to receive the Reward prepared only for the *Good and Faithful Servant*, * may your Posterity by the Blessings of God on what you give, and on what you leave, far from being reduc'd either in Health or Fortune, to want the Bounties you bestow, have *Ability and Generosity* in their *remotest* Ages to continue and increase them. May your Alms, presented by our compassionate Saviour before the Throne of God rise up in Memorial, like *grateful* † Incense: And may they, when you shall have no Part in any Thing that is done under the Sun, thro' the Mediation of our *blessed* ‡ SURETY, fill you with unspeakable Joy in his Celestial Presence.

* *Matth. xxv. 21, 23.* † *Heb. vii. 22.*

† See that *Beautiful and Evangelical* Passage of *Milton's Paradise Lost*, (remark'd by Mr. *Addison*, in the *Spectator*, Numb. 363. Vol. v.) Book XI. from Line 22 to Line 45.

F I N I S.

By the same AUTHOR.

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